

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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LATEST FOREIGN INTELLIGENCE.

Extracted from London Publications received at the Office of the Religious Intelligencer.

DEMERARA.

Extract of a Letter from Mr. Smith, Le Resouvenir, Jan. 16, 1822.

During the past year it has pleased God to preserve my health, and to bless my poor services for the advancement of his glory beyond any thing I could ever have expected. Within the last twelve months I baptized three hundred and ninety persons, of whom two hundred and seventy-two were adults. Seventy couple have been married; thirty-five members were added to the church; four of the old members have died in the faith and hope of the gospel; and two have been excluded for immorality. The total number of members now in the church is one hundred and forty-seven. I have a list of eighty-three candidates for baptism, about fifty of whom were at the end of last year put off for a time on account of some circumstances that were considered as impediments to their baptism at that time. Ten or twelve we have wholly rejected.

You will naturally conclude that the means of grace are well attended, and I am happy to say they are. Mr. Elliot and I have lately called upon several white gentlemen, soliciting subscriptions or donations to the Society; in this we have succeeded better than we expected. The total amount of subscriptions, donations, &c. among our friends and congregation at Le Resouvenir, from last May to the close of the year, will be about one hundred pounds sterling.

CAFFRES.

Extract of a Letter from Mr. Brownlee, (who was originally sent out by the London Missionary Society in 1816, but who is now a Missionary to the Caffres, under the direction of the Colonial Government.

As it respects us in our work, I have little to communicate; we have no reason to be discouraged; and since I wrote to you, we have had a considerable addition to the Institution, so that the members belonging to it exceed 200. Some of them have made considerable increase in knowledge; and from what I can learn from close ob-

servation, it appears there is a sort of general desire for teachers expressed by many of the distant Caffres. I believe were missionaries to go to any part of Caffreland, if not too near to Gaika, they would be able, in a very short time, to collect a congregation. All the people who came here lately belonged to a kraal that was formerly near the Institution on the Cat River. The head of the kraal died in May last, and his conduct ever since the death of Mr. Williams was like that of one who had tasted that the Lord is gracious. It was his constant practice, after he had gained a little knowledge, to communicate the same; and for this purpose they met in a large hut, built on purpose, twice a day for worship. And in all the different vicissitudes they experienced since the above mentioned period, wherever they wandered, they erected a hut for the worship of God, amidst the reproach and persecution of the surrounding Caffres.

On the day in which *Sicana* died, all the people of the kraal met as usual for worship in the morning. He was present and addressed his audience in a very solemn and affecting manner to the following effect: "I now speak to you for the last time, from a conviction that this day I shall die. It has pleased God to afflict me with sickness; but to this I have been resigned, knowing that God can both give health or disease as he sees fit. My soul and body are both in his hands. You are in the hands of wolves, therefore as quickly as possible remove to the teacher, as he is the only friend you have in this land, and rather than give up the service of God suffer death, as the situation of all without Christ is wretched. They are dead and without God. On my decease, go and say to all the chiefs amongst the Caffres, that God's word is sent amongst them, and they will do well to listen to it, otherwise they may expect the most serious consequences."

NEW SOUTH WALES.

We are glad to hear that several gentlemen have lately formed a Society at Sydney, called "The Australian Evangelical Society," for the moral and religious improvement of the new and increasing colony and its dependencies. This institution is intended to encourage domestic missionary exertions; to discourage all immorality and profaneness; and to promote peace,

union, and co-operation among all denominations of serious and evangelical Christians. We sincerely wish for the prosperity of this institution, and shall gladly report its progress.

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MAURITIUS.

Slave Trade.

Mr. Griffith, while at Mauritius, on his way to Madagascar, writes thus, March 4, 1821, "An English schooner discovered a ship, under French colours, landing slaves in this island, brought from the coast of Mosambique. In the attack, the cruel traders burned their vessel, and in it four women alive; they concealed the unfortunate slaves in a wood, and afterwards did all in their power to make their escape. Happily, next morning, 25 of the poor slaves were discovered, and brought to port Louis, and a few days after, some of the people concerned in this infamous affair were taken. Two thousand dollars has been offered by the government for their discovery.

I accompanied Mr. Hastie to see the poor creatures who had thus been rescued from slavery. They seemed happy at the idea of being taken by the English. Among them are many robust men and fine boys. Who in Great Britain will not rejoice in the providence which led to the deliverance of these poor creatures, stolen from their native shores, to be reduced to a state of slavery.

—
NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

Despatches have been received from the Missionaries and Settlers, up to the month of January, which bring, we regret to say, unfavourable reports of the state of the Mission. Mr. Kendall, with the Chiefs Shunghee and Whykato, arrived at the Bay of Islands from Port Jackson on the 11th of July. Much evil has followed from the visit of Shunghee to England: his warlike passions have been inflamed by the possession of the arms and ammunition, which this visit had enabled him to accumulate; as he appears to have exchanged for muskets and powder at Port Jackson the presents received by him in this country. Hostilities of the most formidable nature were commenced against other tribes; and the Missionaries, at Kiddeekiddee in particular, have been called to witness the most distressing scenes of ferocity and blood, and to endure many insults and injuries.

No Christian can doubt that the Gospel of Christ will ultimately triumph among these people, over all that power of the Enemy which seems to be put forth with peculiar malignity to oppose its entrance: but while it has difficulties to encounter here of a nature so utterly insuperable by human wisdom and power, the Members of the Society will feel it their duty to bear this Mission in constant remembrance before the Throne of Grace.

Mr. Marsden's account of the tribes which people the banks of the river Gambier and its tributary streams is highly interesting. The people are numerous, intelligent, and hospitable: fine situations for Settlements are offered by the fertile valleys, through which various streams descend to the main river—the Children are numerous—and the Chiefs eager to obtain Instruction. An extract of Mr. Marsden's Journal will speak strongly in favour of the character of the people of the Shukeangha:—

"While we remained here, we had long conversations on the advantages of Education, Agriculture, Navigation, &c. The Chiefs are, in general, very sensible men, and wish for information on all subjects. They are accustomed to public discussions from their infancy. The Chiefs take their Children, from their Mothers' breasts, to all the Public Assemblies; where they hear all that is said on Politics, War, Religion, &c. by the oldest Men. Children will frequently ask questions in public conversation, and are answered by the Chiefs. I have often been surprised to see the sons of Chiefs, at the age of four or five years, sitting among the Chiefs, and paying the closest attention to what was said. The Children never appear under any embarrassment when they address a stranger.

"In every Village, the Children, as soon as they learned any of our names, came up to us and spake to us with the greatest familiarity. At the age of eight or ten years, they appear to be initiated into all the customs and manners of their ancestors, by being the constant companions of their Fathers, and attending them in all their Public Councils, and in the field of military glory.

"The Power of their Chiefs, the Rites and Ceremonies of their Religion, and the Glory of War, are the grand subjects of their conversation. Their memories are very strong, and they shew much anxiety to increase their knowledge. They are great and enterprising travellers in their own country. Many of them are absent

on their journeys ten and twelve months at a time."

Of Korrokorro, Mr. Marsden writes—

Korrokorro is a very brave and sensible man. I have seen no Chief who has his people under such subjection and good order as he: yet he is tired of war, and wishes that there was no fighting at New Zealand; and we have reason to believe that he will prevent war, as much as he can.

In this respect he is directly opposed to Shunghee, of whom Mr. Marsden says—

I used every argument with Shunghee, to dissuade him from fighting. He laughed at me, and said it was very hard to comply with my wishes.

Shunghee and Korrokorro were each anxious to have a Settlement in his own district. Mr. Marsden says that when Korrokorro learnt that Kiddeekiddee, in Shunghee's territory, had been fixed on as the site for the New Settlement—

He was much affected; and said that Shunghee would now cut him and his people off. We replied, that Shunghee had promised us that he would leave off fighting, if we would settle in his district; and would reside himself with the Europeans. Korrokorro replied, that Shunghee would make fair promises, but we could not see into his heart: and gave us to understand that he would not believe a word that he said, however fairly he might speak; and recited instances how Shunghee had taken advantage of himself and others in former times; and contended that what he had done formerly, he was capable of doing again.

Tattooing indicative of Rank.

Tooi informed us, that Korrokorro wished him to be tattooed. We told him that it was a very foolish and ridiculous custom; and, as he had seen so much of civilized life, he should now lay aside the barbarous custom of his country, and adopt those of civilized nations. Tooi replied, that he wished to do so himself; but his Brother urged him to be tattooed, as otherwise he could not support his rank and character as a gentleman among his countrymen, and they would consider him timid and effeminate.

Manner of performing the Operation.

In walking through the Village of Rangheehoo, one morning, I observed Towhee tattooing the son of the late Tippahee. The operation was very painful. It was performed with a small chisel made of the wing-bone of a pigeon or wild fowl. This

chisel was about a-quarter-of-an-inch broad; and was fixed in a handle four inches long, so as to form an acute angle at the head; something like a little pick, with one end. With this chisel he cut all the straight and spiral lines, by striking the head with a stick about one foot long, in the same manner as a farrier opens the vein of a horse with a fleam. One end of this stick was cut flat like a knife, to scrape off the blood as it gushed from the cuts. The chisel appeared to pass through the skin at every stroke, and cut it as a carver cuts a piece of wood. The chisel was constantly dipt in a liquid made from a particular tree, and afterwards mixed with water; which communicates the blackness, or, as they call it, the "amoko," I observed proud-flesh rising in some parts, which had been cut almost a month before. The operation is so painful, that the whole tattooing cannot be borne at one time; and it appears to be several years before the Chiefs are perfectly tattooed.

Superstitious Fear of their Gods.

From Mr. Marsden's conversation with the Chiefs of Tiarni we extract some passages on this subject:—

They said, if they did not pay very particular attention to all that their Priests told them, they should die. If they went to battle, and neglected any ceremony relative to their food, &c., and a spear only touched them, they should die immediately; but if they observed the ceremonies, and a spear should go through their bodies, they should not die. I asked them, if a Chief had been speared through the heart, or the temples of the head, whether he would recover or not, admitting he had been tabooed. They replied that he would not. I then wanted to know of what use their tabooing was, as Europeans recovered from similar wounds with themselves without tabooing.

We told them, that Pomare, King of Otaheite, thought, some time ago, as they did. He tabooed his houses and provisions, and was constantly under fear lest his God should kill him and his people: but, since the Missionaries have lived at Otaheite, and he and his people had been taught the meaning of God's Book, he had abolished all tabooing; and had eaten any proper food, and had slept any where, like the Europeans; and was under no fear of being killed by his former Gods. They were much surprised at this information, and inquired how long it was since Pomare had ceased to taboo. We told them that it was more than three years ago since Pomare had em-

braced our Religion. The Chiefs then replied, that if we would send Missionaries to instruct them, and to convince them that their Religion was wrong, and to prevent their Gods from killing them, they would think and act as we did.

Strength of Natural Affection in the New Zealanders.

Mr. Marsden gives an affecting account of the meeting of Tooi and his Sister, on one of Korrokorro's Islands :—

When we had reached the beach, Tooi said one of his sisters was coming, whom he had not seen since his return ; and earnestly requested me to get into the canoe before she arrived, as he did not wish to have his first meeting with her there. I begged him to wait for her, as she was hastening down the hill, and not to regard me ; but I could not prevail upon him : he leaped into the canoe, urging me to follow him. I delayed till she had reached the beach, when I stepped in. Tooi ordered the canoe to put off ; but, at that moment, his Sister sprung into the canoe, weeping aloud, and passed by me. She fell on her knees, and grasped Tooi's : he saluted her when she gave vent to her feelings in tears and loud lamentations, which she continued for about an hour. When we landed on Motortooa, she still sat weeping for a long time. Tooi conducted himself with great propriety : he suppressed all the wild feelings of an uncultivated mind, and yet shewed all the soft and tender feelings of nature towards his Sister. I could not but view his conduct with admiration ; and told him to indulge his affection for his Sister, without any respect to my being present. I saw that he was anxious, lest the warmth of his Sister's affection, and the strong manner in which she manifested it, should overcome his manly fortitude, and cause him to imitate her example ; as he had done on a former occasion, when I first visited New Zealand.

On leaving New Zealand, Mr Marsden took some Sons of Chiefs with him. Of the parting scene, he says—

The Chiefs took leave of their sons, with much firmness and dignity, in the cabin : while, on the deck, the Mothers and Sisters of the Boys were cutting themselves, after their manner, and mingling their blood with their tears. Shunghee, the Head Chief, parted with his favorite Son in the cabin, without a tear : I afterwards heard him on deck, giving vent to his feelings, with the loudest bursts of weeping.

Hopelessness of the Natives in their Loss of Relatives.

An affecting scene was witnessed by Mr. Marsden in the River Gambier :—

As we passed along, I observed a Chief's Wife making loud lamentations. On inquiring the cause of her deep distress, she informed me, that, since our passing down the River, she had lost her two Sons, and one Child belonging to the Village with them. The Children had been sent, in a canoe, to gather cockles on the sand-bank in the River, which is dry at low water. The wind arose on the flow of the tide, and carried away the canoe, leaving the children on the bank ; and when the tide arose, it swept them all away. She added, that her Husband was also lately dead. She was a young woman. Her mother was sitting beside her, mourning and weeping with her. They had cut themselves after their manner, for the dead. I felt for her affliction, and would gladly have relieved her distress. I had nothing to give her but a few fish-hooks and my pocket-knife ; with which I presented her, and which she thankfully received.

Mr. Marsden writes afterward—

At day-break this morning, we heard the lamentations of the poor Widow, on the summit of the hill, weeping for her Children. Her affliction of mind was very heavy. She was left wholly to the feelings of nature, which appeared to be intolerable. The consolation of Religion could not pour the oil of joy into her wounded spirit. She knew not God ; and evidently had no refuge to fly to for relief. In the fullest sense of the Apostle's meaning, she was *without hope, and without God in the world* ; and this is the situation of the whole of her countrymen, when under affliction. They will sit for months, night and day, moaning in a similar manner, for the loss of their dearest relatives. The blessings which Divine Revelation communicates to the whole body of a nation who are favoured with it, can never be adequately estimated. The knowledge of the Only True God spreads its genial influences, from the King on his throne, through all the different ranks of his Subjects, down to the condemned Felon in his cell.

Motives and Encouragements.

The wants of these poor Heathens have only to be made known to the Christian World, and then they will be relieved. Their country, which is now only an uncultivated wilderness, will then stand thick.

with corn; and the voice of joy and gladness will then be heard in these dreary regions of darkness, superstition, cruelty, and sin!

Having assembled one Sunday, on the beach, for Public Worship, as there was no place for Divine Service sufficiently large to hold the people, they were surrounded by Natives, among whom were a number of Chiefs from different districts, some even from the River Thames. Of this occasion, Mr. Marsden writes—

It was very gratifying to our feelings, and afforded us a pleasing prospect, to be able to perform the Worship of the true God in the open air without any sensations of fear or danger, when surrounded by cannibals with their spears stuck in the ground, and their pattoo-pattoos and daggers concealed under their mats. We could not doubt but that the time was at hand, for gathering to the fold of Christ this noble race of men, whose temporal and spiritual wants are inconceivably great, and call loudly on the Christian World for relief. Their misery is extreme. The Prince of Darkness, the God of this world, has full dominion over both their bodies and souls. Under the influence of darkness and superstition, many devote themselves to death; and the Chiefs sacrifice their Slaves as a satisfaction for the death of any of their Friends—so great is the tyranny which Satan exercises over this people!—a tyranny from which nothing but the gospel can set them free.

LONDON JEWS' SOCIETY.

Extract of a letter from the Rev. Richard Knill, Dated St. Petersburg, April 3.

Intelligence from the German Missionaries under the patronage of the Edinburgh Jewish Society, states, 'At Berditchew, we tarried several days. This place may be termed little Jerusalem in Poland, for it contains 30,000 Jews. Our conversations with them were of a highly interesting and important nature. *Thousands of them received our books and tracts, and heard what we said of Jesus as the true Messiah.* The prejudice of many seemed to give way, and they confessed that they thought it probable that the Messiah was already come. Several interesting young Jews were with us constantly, and heard all the conversations between us and their people, and at last requested that they might, by some means or other, be taught in this way more perfectly. We cannot say that any of them are really converted, as time only can prove it, but we have great reason to hope, that in a few of them

the good seed will spring up, and bring forth fruit to the glory of God. *A wide and interesting field is here thrown open to the Christian church.*

—
Letter from a converted Rabbi, at New South Wales, dated Sydney, Nov. 12th, 1822.

Gentlemen—Although labouring under great tribulation from bodily infirmity, with which it has pleased the Almighty to afflict me, it affords me the utmost gratification of mind to acquaint you, that He has at the same time, in His wonderful dispensations, enlightened me with a perusal of the Book of the New Testament in Hebrew, so kindly sent by your Society, the contents of which Sacred Volume have wrought in me a most miraculous change. So much so, that it is my constant companion. And I have likewise recommended it to a number of my nation in this place, who are much pleased with its blessed truths.

Thus, by the grace of God, I hope to prove an humble instrument of publishing his holy word; and of inducing many yet unborn, hereafter to sing to his everlasting praise.

I must not omit to mention the truly pastoral kindness of the Rev. Wm. Cowper, who has visited me at my dwelling, furnished me with Christian books, and patiently attended to explain and expound such passages as were beyond my comprehension.

I now beg leave to observe, that I am a Jew by birth, a native of Germany, born of Jewish parents, and educated in that persuasion, but had no opportunity of referring to any Christian book; and have, therefore, to bless the day that first introduced the sacred volume to my notice, and led me to enquire, who is the Messiah.

May the Almighty continue to crown your pious and praiseworthy endeavours, by adding every blessing and encouragement to so holy a work, is the unceasing prayer of your well-wisher, &c.

JOSEPH MARCUS.

To the Committee.

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Extracts from the Journal of Mr. Wolff at Cario, on a Mission to Jerusalem.

Dec. 4. 1821. I called on Mahomed Vebbi Effendi; he told me, that he now begins to see he is in error; but (said he) what shall I do? I must perform great penitence, but even this will not be sufficient, for I perceive now that vanity has been the cause of my writing against Christianity; if I now should become a Christian, I must perform strict penitence. There was, no

doubt, love to truth mixed with it, but much vanity was one of the causes! I have trodden under foot the blood of Christ.

1. The greatest penitence we can perform is, to look on him whom we have pierced and mourn. Peter, who knew that he did not follow cunningly devised fables, for he saw the Lord on the holy mount; Peter, who saw that the sea became calm at Christ's command, the very Peter who would follow the Lord wherever he went; I say, this very Peter denied the Lord *thrice*, and said "I know not the man;" that man whom he pretended not to know, that very man asked him, "Simon Peter, lovest thou me?" and the Lord knew that he loved him, and charged him "to feed his sheep!" Our Redeemer is man, he enters into our feelings, for "he was tempted like as we are, yet without sin;" "he was touched with the feelings of our infirmities, we may come, therefore, boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," (Heb. iv. 15.) And farther, he is the Lord from heaven, and, therefore, able to save to the uttermost! Rejoice, Madomed Effendi! and again I tell you Rejoice! I point out to you the Lamb of God which taketh away the sins of the world; I find named in the Bible, Jesus my Lord, as "the Son of man;" I believe that he was the "Son of man." I find Jesus my Lord called in the Bible as "The Son of God;" I believe he was "The Son of God. I find Jesus my Lord called in the Bible by the name of "the very image of the invisible God;" I believe "that he was the very image of the invisible God. I find said of Jesus my Lord, "that the fulness of the God-head was in him bodily;" I believe it. I find Jesus my Lord called by the name of "God over all, blessed for ever;" and I boldly address myself to him as "God over all, blessed for ever"—as "the Lord our righteousness"—as "the mighty God, the Father of the everlasting age!" and I do not try to reconcile those several titles. But I never shall call him by any other name than the Bible teaches me.

Dec. 5, 1821. Mahomed Effendi (Mr. English) called again on me. I told him that I might say I have experienced the grace of the Lord; that the words of St. Paul are true, "That the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and the marrow, and is a discernor of the thoughts and intents of the heart" (Heb. iv. 12.) Mahomed Effendi

is now determined to leave his present situation, and go to England, and from thence to America.

Mr Salt has told me, of the most excellent method which the Jesuit Peyse adopted on his arrival in Abyssinia, for the conversion of the people and the king. Mr. Peyse instructed little boys in reading and writing, and when he was called before the king, Mr. Peyse introduced the boys, his disciples, to his majesty, and told him Examine the boys, whether they are not more informed than your priest; and in this way the king was converted to the truth.

Samaritan Jew.

Dec. 29. 1821. Mr. Joseph Damiani introduced me to day to Israel, from Naples, (Sichem) Scrivano to a Turkish merchant at Jaffa. He is one of those few descendants of the Samaritans residing at Naples. He received me with great cordiality; I addressed myself to him in the Hebrew tongue, he was only able to understand the expression *Lasan hakodesh*, (the holy language). I asked him, namely, whether he speaks the holy language, (the Hebrew) he showed me three Samaritan manuscripts, the first contained the fourth part of the books of Moses, the second, a book called *Mimar*, old sermons of their priests, which he affirmed were above 1600 years old, and the third manuscript contained a catechism for the Samaritan youth, which consisted of the Ten Commandments of Moses; all these manuscripts were written in the Samaritan language, which I was not able to read. Israel is of an amiable countenance, another Samaritan was there besides him.

I. Do you sell these books?

Israel. No Samaritan will ever sell his books?

I. Are you in the possession of the Prophets and the Psalms of David?

Israel. We do not acknowledge any other prophet beside Moses, we do neither acknowledge Isaiah, nor Jeremiah, nor Ezekiel, nor the Psalms of David, nothing, nothing, nothing but the books of Moses; we despise likewise the Talmud and the Mishna. There is much to be found in the books of Moses; not every one is able to understand them, nor can enter into the depth of them.

I. Why do you not believe in the Prophets?

Israel. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you.

I. What do you think about Messiah, whether he is already come, or shall come?

Israel. He shall surely come, and his coming will be glorious, a fiery column shall descend from heaven, and we shall see signs and wonders before his coming! Believe me, my Lord, I am young, but I have studied the books of Moses diligently.

I. Who shall be the Messiah?

Israel. There shall be two; the first (but not the chief one) shall be Joshua, the son of Nun, the disciple of Moses: the other of the tribe of Joseph.

I. Have you any communication with the Jews?

Israel. No; an enmity from the time of Joseph, the son of Jacob, whose descendants we are, exists between us.

I. What was the cause of your first enmity?

Israel. Joseph was a good child, and beautiful, and beloved of his father; his brethren, Simeon and Levi, hated him, and when his father sent Joseph in the field, an angel appeared to him, and said, "Thy brethren are in Dodain," he went to them, they saw him, and tried to kill him; but Judah, who had much authority among his brethren, persuaded them to sell him to a caravan of merchants, and thus came Joseph into Egypt; there he became the first after Pharaoh, and there he begat Manasseh and Ephraim, and we are his descendants. Joseph, our father, has pardoned them their offence, but we his children, would never forget that Joseph our father, was so rashly treated by his brethren! And from that time is the division, till we finally separated from them, and worshipped no longer at Jerusalem, but upon Gerizim.

I. Have you still sacrifices?

Israel. (With a joyful countenance,) Yes, we sacrifice once every year an animal, on the feast of Passover, and we have a high-priest from the family of Aaron.

Poor Samaritans, no fire comes down from heaven to receive your sacrifice, it is no longer a sweet-smelling savor unto the Lord. Come to that High-Priest after the order of Melchisedek, who in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared! Poor Samaritans, I shall have many things to say of him to you, on my arrival at Naplus. Dear Samaritan brethren! turn your eyes to that High-Priest, who is holy, harmless, undefiled and separate from sinners, and made higher than the heavens, who did offer up once a sacrifice for the people's sins, when he offered up himself.

GREAT OSAGE MISSION.

From the American Missionary Register.

EXTRACTS OF LETTERS.

*Rev. B. Pixley to the Domestic Secretary—
April 29, 1822.*

I have the pleasure to announce, that general health and prosperity attend us. The ordering of the season by the Providence of God, greatly favours the business which we are now carrying into effect. We have this day begun to raise our grist mill and saw mill. It is a heavy frame, and is founded upon a rock. Had the present season been as wet as the last, we could not possibly have advanced in this work, with any good success, until the latter part of summer. The prospect now is, that our saw mill will be ready to run in about six weeks, and our grist mill as soon as we shall be able to raise grain to grind.

We have already planted twenty acres of corn, and hope to complete the number of forty acres before the planting season is over. Besides this, we have four acres, which we call our garden, and in which we hope to raise many vegetables for the health and comfort of the family. We have a plenty of milk, and make a tolerably good supply of butter. Indeed, in looking back upon what we have been called to pass through, we cannot now but thank God and take courage.

Our school is in a progressive and prosperous state. We have not, indeed, so many youth under our care as we had some weeks ago; but this sifting has only made the rest appear the more promising. Reports were lately circulated of our treating the Children badly, and several of the children were taken from us. In order to let the tribe know our feelings and decision on the subject, we suspended the school for one week, and gave all the children liberty to go home. We also told them, that, if they were not satisfied with staying with us they need not return. But we were gratified to see all but two of them remain with us, not wishing to go away; and the two returned in due season.

SENECA MISSION.

EXTRACTS FROM THE JOURNAL OF THE
REV. T. S. HARRISON.

Indian Council.

Thursday, June 20.—During the present semi-annual council, some important things have occurred, which may have a favourable influence on the progress of Christianity among this people. The communication from government, stating its

determination to encourage civilization on an extensive scale among the Indians, was read to the council. It caused great consternation among the pagan party; and we hope it may be of great benefit in this respect, if in no other—to stop the persecution against the innocent Christians. There was one thing, which, we regret to observe, tended greatly to strengthen the prejudices of the opposite party. It was alledged that Mr. Williams, of Oneida, had been employed by some *speculating brotherhood*, to make the late purchase at Green Bay, with a view to the removal of the Indians. From this circumstance, Red Jacket took occasion to expatiate on the treacherous conduct of Ministers generally, in the severest terms. However improper his sentence of condemnation upon all, for the offence of one may be, still in the minds of a majority of that party, it no doubt passed for sober reasoning, and undoubted truth. The result of the council appeared, on the whole, to be simply this—that both parties were apparently more determined to pursue with eagerness their respective courses. We may confidently hope, that he who rules among the nations will cause “the wrath of man to praise him, and that the remainder of the wrath he will restrain;” that he will bring good out of evil; and will humble the proud opposer at the feet of Jesus. Towards the close of the council, Pollard made a most able speech on the subject of adhering to the Gospel, and of the insufficiency of their former religion to make them comfortable here or happy hereafter. Red Jacket, in reply, observed, that he was willing it should be tried on this reservation, to see what it could effect; but as for introducing it on any of the others, it should never take place as long as he had strength to oppose.

Council at the Mission House.

Tuesday, June 25.—The Chiefs met at the Mission House for the purpose of informing us what they would do with respect to embodying their children. They said that they were able to put into our school ten children, to be entirely under our control, together with three others from different reservations; and that the boys, who had grown beyond the age prescribed by the Society, should be faithfully sent from home every day. The number, they remarked, was less than they wished it was; but there was a numerous race of younger ones, who would soon be of proper age to be received. They wished these boys to be kept constantly at their books; and for that reason they were unwilling to have

them instructed in agriculture, or engaged in any kind of work. The impropriety of such a course was shown to them, by saying that it was contrary to the direction of their Father, the President, as they knew from the government circular which had been read to them so frequently; that if their plan was pursued, the school would lose the benefit of the annual appropriation of government; that the Board also expected that the children would be taught to work and to be industrious, as well as to read and write; and that the children would be gainers and not losers by the course which the Board had prescribed. They then withdrew their objections, and observed, that they had supposed our object was probably to make the children work to pay for the clothes they wore, and to keep them, therefore, a great part of the time in the woods; but now they understood all things perfectly, and they should deliver the children into our hands to do with them as we saw proper. This number, they said, would be only the commencement; and we might rest assured, that in due time, we should receive many more. Monday of next week was agreed upon for introducing the children to the family.

Arrival of the Children.

Monday, July 1.—This day our eyes have beheld, with unspeakable pleasure, and we hope with devout thanksgiving, *fifteen* interesting little immortals in the bosom of the family, and apparently much pleased with their new situation and prospects. For this we have long hoped and prayed. O that they may be trained up for God. If our own hearts deceive us not, it is our most fervent petition to Him, “who is able to pity the ignorant and them that are out of the way,” that He would vouchsafe to them His Divine guidance, that they may be ornaments to the religion of the Saviour while they live, and made fit for a holy heaven when they die. No doubt many fervent prayers of the Board, and the dear people of God, will ascend for their salvation.

Wednesday, July 10.—The number of children admitted to the family has increased to *twenty-three*. It is probable, however, that some will not continue long. With two or three exceptions, they behave well, and are remarkable intelligent.

Friday, July 12.—This morning several of the larger boys went home without leave, and contrary to the wishes of the teacher and the chiefs. It requires great patience and much judgment to make them obedient.

REVIVALS OF RELIGION.

A writer in the *Christian Watchman* says, that in the town of Sedgwick, since the reformation began, ninety-one have been baptized, confessing their sins. Twenty more have presented themselves before the Church, professing repentance towards God, and faith towards our Lord Jesus Christ; but have not, as yet, been baptized in the name of the Lord Jesus, in token of the forgiveness of their sins. A part of them I expect to baptize to-morrow.

The first Church in Brooksville, which was the second Church in Sedgwick, has been favoured with a similar shower of grace. Brother Amos Allen has baptized thirty-three.

From the *Southern Intelligencer*.

Extract of a letter from Edgefield, Geo.
29th July, 1822.

DEAR BROTHER,—It is with pleasure I am now able to tell you of the good things which God is doing for us at Stephen's Creek. On the fifth Sunday in June, while you were at the Convention, we held our Union meeting, according to previous appointment. The meeting began on Friday, and nothing special appeared until near the close of the exercises on Saturday, when suddenly, and like an electric shock, the Divine power seemed to be poured out on the whole congregation. As many as 25 or 30 rose with an involuntary effort, and without particular invitation, came up crying for mercy, and begging the people of God to pray for them. It was truly astonishing—I never saw such things before—So universal an effect; such deep and agonizing sorrow, attended with so little noise and confusion. The brethren felt that it was in answer to prayer, and lifted up their hearts in praise to God. On Sunday the effect was still greater. Although we had been longing and looking for a revival, and had enjoyed some tender seasons in private prayer, and in Church conference, while we talked familiarly of these things, yet after the first transport of joy and gratitude had subsided, I had most distressing doubts and fears. My heart was cold and callous, and even indifferent in prayer. I was in a distressing state of inquiry as to the cause of these feelings, whether God was shewing me that it was not his work, and that it should soon subside: or whether I was to learn that it was not our prayers nor preaching, but his gracious arm alone, that we might be deeply humbled before him. Brother Blocker and myself being mutually under these views

and feelings, set out the next week following through the neighbourhood, to see what God the Lord would say to us. The further we went the more were our hearts strengthened, and I bless God for the great things we saw and felt on that day. The hand of the Lord is in the work, and in a most powerful manner. In one settlement not far from the meeting house, the people have literally left off their domestic business, and are going night and day, far and near, where they can hear of a prayer meeting. As the fruit of this Revival, which is fast increasing and seems like to spread, I have baptized twenty-five within the last three weeks; sixteen of them last Friday at Stephen's Creek, when more than a thousand persons were present; and two in the village of Edgefield yesterday. Truly yours,

B. MANLY.

INDIAN IMPROVEMENT.

Mr. William Goodell, who, we understand, is designed for the Palestine Mission, has been employed, during the past winter and spring, by the Board of Foreign Missions, as an agent to promote the interests of the Society in the Southern States. He passed through this city, during the last week, on his way to Cornwall, for the purpose of placing at the Foreign Mission School a Cherokee lad, who was entrusted to his care, by the name of William Kirkpatrick, after his patron, William Kirkpatrick, Esq. of Lancaster, Pa.

At a prayer meeting, in one of our churches, during the interval of divine service on the Sabbath, Mr. Goodell made a statement of many interesting facts relating to the progress of our missions among the Indians. From the report which corresponds with that made not long since, by Mr. Evarts, the influence of these missions is remarkably visible in the rapid improvement making by the Cherokees and Choctaws in civilization, agriculture and industry. From Mr. Goodell's statement it appears, that there are now under the direction of the American Board of Foreign Missions three schools among the Choctaws, and three also among the Cherokees, and preparations are making for a fourth school in each of those tribes. The children connected with those schools, not only receive the ordinary instructions of a school, but they are taught all the arts of civilized life. In both these tribes, much more good has been already accomplished by the missionaries, and much greater advances have been made by the natives towards civiliza-

tion, than we should naturally suppose from reading the public journals. The Missionaries have been exceedingly careful not to state things too favourably. Many of the Cherokees and some of the Choctaws cultivate their lands with much regularity and industry; and in regard to their dress, their manner of cooking food, their style of building, the furniture of their houses, &c. they have adopted our customs throughout. Twenty Cherokees have united with the churches under the direction of the American Board, and about 20 have united with the Baptist and Moravian churches; making 40 in the whole, besides some white men, who have Cherokee families, and besides, also, some people of colour, who live in the nation. I was told that, among these 40 Cherokee converts, there had not been a single instance of intemperance, immorality, or any thing which required discipline or reproof. A large proportion of them are adults. Some of them are supposed to be more than 70 years of age. Two of them are Cherokee chiefs. I spent a night with one of them. In the evening he called his family together, brought forward his family Bible, read a chapter himself in English, sung a hymn, in which we all joined, and offered the prayer himself; and in the morning called upon one of the brethren present to lead in the devotions of the family. Those of the professors of religion who can read, and many who are not professors, take some religious publication, and appear to know more about the religious state of the world—about our Sabbath Schools, our revivals of religion, our Bible, Missionary, Education and Tract Societies, than multitudes in our land, who have been connected with our churches for 20 years.

I spent several nights with a Choctaw chief. He has learned to read. He takes the *Boston Recorder*, the *Missionary Herald*, the *Religious Intelligencer*, and several political papers. He inquired with a lively interest, how I had succeeded in my agency, what states I had visited, how the people felt towards civilizing the Indians; and, when I had told him, he said he was glad the people of a certain state were becoming more civilized; and, indeed, the Choctaws and Cherokees generally appear to rejoice as much that we are coming to a mind towards them, as we rejoice that they are coming to a better mind. The joy is mutual. This chief made many inquiries respecting Christian experience, what faith in Christ was, how a Christian felt towards the Saviour, how a Christian felt when he had an opportunity of making a good bar-

gain, by using a little deceit or equivocation, and many other enquiries of the like nature. In the evening, he brought forward, without any proposition from myself, his very elegant Bible, and several hymn-books, to have family worship, and the same again in the morning. He joined in singing, and his little girls, that were eight and ten years of age, also joined, and I was told, that on the Sabbath he would appoint lessons from the Bible and from Sabbath School hymns for his little girls to learn, and towards the close of the Sabbath he would hear them recite.

At Huntsville, a very considerable town in the state of Alabama, I found a large and flourishing Sabbath school in operation. In this school I saw a Cherokee youth about 18 years of age, who had formerly attended school at one of the missions in his nation, but is now living at Huntsville with a pious family learning a trade. He was one of the teachers in this Sabbath School. He had under his care a class of white boys, and when I was in the school, he was hearing them say their prayers, their hymns, and their Bible lessons, and was tenderly and faithfully endeavouring to instil into their minds the principles of virtue, morality and religion. He gave me a dollar for the Palestine mission—the first dollar, perhaps, he ever had in his life.

At Creek Path I saw Catharine Brown, the converted Cherokee, whose name is so familiar to all the American Churches. She greatly exceeded my expectations. No person, not even a Cherokee, who should enter the mission family as a stranger, would in the least suspect but that she was one of the mission sisters from the North. She is not darker than half of our young ladies, and possesses prudence, discretion, and apparent piety, to a degree rarely to be met with. Not five years ago, she went to Brainerd, a vain, proud, ignorant heathen girl, and used to sit on a seat with the little Cherokee girls, and try to spell 'Baker,' and to learn—'Our Father who art in Heaven.' Now she is a Christian of no ordinary attainments and usefulness; and has been the means of the conversion of her parents, two of her brothers, and three others of her near kindred. One of her brothers has since died—died in the triumphs of faith; the other brother is studying with a view to the ministry, and promises to be exceedingly useful to his nation. O, Sirs, a holy joy is now lighted up in the countenances of that family, which will grow brighter and brighter through the countless rounds of infinite du-

ration. Catharine gave me three dollars for the Palestine mission, and her earrings, which she used to wear when a heathen, which cost 12 dollars. She, with good Mrs. Potter, have been instrumental in forming among the Cherokee ladies in her neighbourhood, a Female Cent Society. They were at a loss how to dispose of their funds. Catharine was for aiding the mission among the Osages, with whom her own nation was then at war. Others, feeling their obligation to our churches for sending our sons and daughters to instruct them, were desirous of aiding us in the education of more pious young men for the work of the Gospel ministry; and they accordingly paid over their funds to the Education Society, in the state of Tennessee—a fact which ought to put to the blush the many thousands in our country who have as yet contributed nothing either for the education of our own pious young men, or for the conversion of any heathen tribe or nation on the face of the earth.

All the missionaries declare, that the children of their schools are more modest and affectionate, and are more easily managed, than is common in our schools. One of the teachers said, that when any mischief was done in school through the inattention or carelessness of the boys, and he required who did it, he never knew them to rise and say, 'I didn't do it, I didn't do it, John did it;' but one would rise in one part of the house, and say, very modestly, 'Sir, I did it;' another would rise in another part and say, 'Sir, I helped him;' and then tell all how it was done, with as much sincerity, and honesty, and penitence, as you could desire. There is much of this sort of frankness amongst them.

I went into the school at Elliot, and said to the boys;—'Many of the children at the North are saving their money to establish schools, and procure books for the Choctaw children; I expect myself to go to Jerusalem, to establish schools for the poor ignorant children there, and I want you should become civilized and pious, as speedily as possible, that you may not only support your own schools in the Choctaw nation, but may aid me at Jerusalem, and may aid in sending the blessings of civilization and Christianity to the Chickasaws, Creeks, and other heathen tribes, and may also yourselves be prepared to go as missionaries, teachers, mechanics, and farmers.' The boys took the hint, and soon after I went out, they brought me a donation of above 13 dollars for the Palestine Mission. They obtained the money in this way:—when they are out in the field eve-

ry morning in the week by such a minute, or when they have committed certain lessons in school, they are entitled to a certain premium; and when they fail, they forfeit something. There is, of course, debt and credit. Some have fifty cents placed to their credit, some more, and some less. All they had, they brought me; and some, who had recently paid away their ticket money to purchase a Spelling book, or Testament, or some article of clothing, came to the instructor, and begged him to advance as much money for them, as they could earn in this premium way, in three, four, or five weeks.

ON DECISION IN RELIGION.

Moses, on a momentous occasion, stood in the gate of the camp and cried, "Who is on the Lord's side? let him come unto me." And in our own day a similar inquiry ought to be plainly and powerfully urged home, that the true servants of God may occupy their high and proper ground distinctly marked, and rally round the standard of the great captain of their salvation. Decision, both in our religious principles and practice, is of the highest importance. The Bible unquestionably contains a system of doctrines which bear the stamp and signature of heaven; yet, because they are opposed to the pride, self-will, carnality, and corruption of the human heart, they are generally slighted and contemned. Nothing is more easy or more common than to profess faith in the Gospel; but let us not rest in a vague indefinite assent, or a cold, customary form.

What are the doctrines we espouse? Are they, in very deed, the humbling, holy, and salutary truths of God's word? Do they lead us to abandon all dependance on our own righteousness, and centre our trust in the atonement, merits, and grace of the Lord Jesus Christ? Are these doctrines, not the opinions we have received from education, but the principles we have embraced on conviction? The most ardent and forward profession avail nothing without a corresponding practice. Have we then come out from the world? I ask not whether its grosser vices and abominations are forsaken; but are its luxuries, its pleasures, its favourite maxims, its vain amusements given up? In every age, and rank, and situation, there are certain occasions which operate as tests to try men, and manifests what they are. A careless, dilatory, and fluctuating state of mind, in reference to the grand concerns of God and eternity, is both foolish and criminal. But the state of

mind, which it is the design of this paper to recommend, has many advantages connected with it.

1. Decision in religion gives a peculiar dignity and lustre to the character. The time-server, who dexterously trims and accommodates his religion to the fashion of his neighbours, or the taste of his superiors, can never command respect and esteem. Waywardness and fickleness betray either a weak judgment, or a want of principle. A double-minded man is unstable in all his ways. But the steady and resolved believer holds fast the form of sound words contained in the gospel; and, unseduced by specious errors, as well as undismayed by threatening dangers, presses forward towards the mark of the prize of his high calling. There is a sublime grandeur in such a character. We admire the precious enduring elements of which it is composed, and their gradual confirmation to a divine and perfect model. Compare with the course of the wandering sceptic and the mercenary trimmer, the noble conduct of Joshua, Elijah, and Paul. The valiant leader of Israel saw their propensity to idolatry, and said, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Elijah on Mount Carmel, though opposed by the king and court, and a formidable phalanx of enemies, boldly stood forth alone in defence of the true religion, and thus addressed the fluctuating multitude: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, then follow him. Paul pleading his Master's cause before Festus and Agrippa, furnishes another instance of that decision and heroic intrepidity, which every believer should be concerned to exemplify. And a Christian, even in the lowest rank, whose principles are fixed by the testimonies of God, and whose temper and conduct accord with those principles, is possessed of true dignity. He sets the Lord always before him, and though reproached, vilified and persecuted, he continues unmoved. Christ is his trust, his hope, his strength; Christ his pattern, his portion, his *eternal All*; and he can neither be drawn nor driven from this rock, this refuge, this divine Redeemer.

2dly. Decision in religion is intimately connected with the richest comforts and blessings. The gospel brings inestimable benefit in its bosom. Pardon of sin, peace of conscience, everlasting consolation, and a good hope through grace, are conveyed to us in its great and precious promises. The Gospel opens an inexhaustible storehouse of all the good which suits and satisfies the

souls of man. "Be it however recollected," says Mr. Hall, "that the Christian religion confines its enjoyments exclusively to sincere and decided Christians. To these enjoyments you will therefore necessarily continue a stranger, unless you resign yourself wholly to its power. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws, and contradiction to its spirit, that, conscious they have more to fear than hope from its truth, they are never able to contemplate it without terror. It haunts their imagination instead of tranquilizing their hearts; and hangs, with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble; from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin, nor the peace of piety." But behold the firm and decided Christian! he lives near the fountain of light and grace; he feeds on the bread of life, the hidden and heavenly manna. Though clouds may for a short time darken his sky, they cannot blot out his sun.—*Evan. Mag.*

A PASTORAL ADDRESS

Of the General Association of Connecticut, to the Churches under their care.

BELOVED BRETHREN,—We, the pastors of the churches, feeling it to be our duty to "*feed the church of God which he hath purchased with his own blood,*" and "*to take heed unto all the flock, over which the Holy Ghost hath made us overseers,*" beseech you to suffer the word of exhortation, with all affection and confidence, as fellow-heirs of the grace of life, while we address you on a subject which we deem of the highest importance, viz *The religious education of baptized children.* Whatever may be the standing of baptized children in the church, it is acknowledged on all hands, that christian parents are under peculiar obligations, to train up their children in the way they should go.

On this extensive subject, it cannot be expected that we should at this time very largely enter. We take the liberty, however, to suggest a few plain practical principles, which we hope may be of use to parents, and to churches respecting this interesting duty.

1. It is the duty of parents early to fix on a definite object, to which their labours shall be supremely directed in the education of their children.

In other words, parents ought early to settle the question in their own minds, whether they

will educate their children to shine in the honours of this world, or to be pillars in the temple of the living God.

The evils attending a want of decision in this respect are many and great. If there is no definite object in view, there will of course be no regular and connected system of operations. If the parent has not decided on the character which he wishes to form in the child, or on the end at which he intends the child shall arrive, he cannot expect any happy result of his labours.

A want of decision in this respect also leaves the door open for the intrusion and secret operation of improper motives. The mind, which is not governed by a known and proper object, is liable to be insensibly drawn away into the pursuit of that which, if deliberately considered, must be disapproved.

Another evil of a want of decision in this case is, a liability to inconstancy in measures, and measures which are often varied can be of no lasting benefit.

On the other hand, the advantages of a settled state of mind on this subject are manifest. It will be a constant stimulus to action. It will also produce a degree of independence, which will guard the mind against prevailing customs or opinions. The object of education being settled, the parent will be led to examine the bearing of every particular step on the ultimate object, and thus the evil tendency of many practices which appear plausible in themselves, will be detected. Many of the amusements of youth, which, in themselves appear trifling or innocent, assume a very different aspect when viewed in their tendency and consequences.

A definite object must also be simple, and will therefore preserve those who pursue it from the inconsistency of attempting to pursue two contrary objects at the same time.

It is by no means uncommon to find persons who, in the education of their children, professedly pursue one object, but really aim at one directly the opposite. We hear many talk most feelingly of the salvation of their children, as the great object of their desires, while they are secretly habituating them to a worldly and sensual course. The language of their real teaching is, "secure this world, its honours and pleasures at all events, and then gain heaven if you can." This language is early understood, cordially welcomed, and industriously obeyed by the child, until it is found too late that he has gained the world at the expense of his soul.

Many attempt to avoid this inconsistency by saying, that for spiritual blessings, we are dependent on the special grace of God.

But this is avoiding one inconsistency, by falling into another equally mischievous. We are indeed dependent on the blessing of God to render all means effectual; but are we to expect that blessing without means, or in neglect of our duty? To say then that we desire the salvation of our children, when we labour only to promote their worldly interests, and to prepare them for earthly distinctions, is absurd.

And here we cannot forbear to inquire, whether the fashionable systems of education in our country, and which are followed by many professed christians, are not calculated exclusively to promote the interests of this world? Can the christian parent really suppose, when he suffers his children to enter the dancing school or ball-room, or to engage in other vain amusements, that this course is likely to prepare them for the service of Christ here, or his kingdom hereafter? or rather, does not every such parent know, and does not his conscience upbraid him with the truth, that in doing this, he is putting the immortal interests of his children in jeopardy?

Let every christian parent then make up his mind, as to the one great and leading object to be aimed at in the education of his children. Let him seriously ask himself, whether he really desires to see his children the devoted servants of Christ, and heirs of his kingdom, rich in faith and good works, at whatever expense of earthly interests or honours? or whether he wishes to see his children glitter in the circles of pleasure, faring sumptuously every day, at the hazard of finding them at the left hand of Christ, in the day of his appearing.

2. We consider it a necessary principle in religious education, that parents count the cost, and prepare for the trials of persevering in the course which they deliberately adopt. Not only must a proper and definite object be proposed, but it must be perseveringly pursued. And that it may be thus pursued, parents must look forward, and prepare their minds for the difficulties which they will surely meet. There is probably more evil arising from failure in perseverance, than from want of a definite and desired object.

The christian parent finds it easy to propose to himself at the first, the religious education and salvation of his children, as the great and leading object of all his labours. He begins early to furnish their minds with the elements of christian knowledge, and to tell them of the need of a Saviour. And during the season of childhood, the work goes on easily and prosperously. But there is an age at which children soon arrive, which brings with it new and peculiar trials to the parent. This is the age when children begin to extend their acquaintance and views beyond the family circle, to feel the influence of a mixed company of companions, and to have their feelings wrought upon by the fear of singularity. When they look around them in the world, they observe that others have not felt the same restraints to which they have been accustomed. They hear others talk of pleasure in worldly indulgence; and above all, they hear that course of instruction and restraint in which they have been led, branded with the names of superstition and bigotry. In this situation their native feelings experience great mortification; natural propensities are awakened, and brought into action, and at once it becomes their great object to throw off that character, which though it is their greatest honour and treasure, begins to be

regarded as their misfortune, and the obstacle to all their future prospects. With these feelings, parental authority and influence are assailed with every argument which ardent feelings can invent. The great reason which is plead for more license is, that others do so; and that singularity is certain ruin. Children in this case will easily discover the vulnerable point, in the character or feelings of a parent, and they will manage the attack with all possible art and pathos. They will plead that there is no harm in the indulgence; that they must keep pace with their companions, and that they must have relaxation. And what renders this onset more successful is, that it is made at a time when parents often begin to relax in their diligence, and to be off their guard, from the flattering success of former labours, and from the mistaken idea that their work is almost if not quite accomplished. It is also frequently the case that the parent as well as the child begins to catch the contagion of prevailing customs and opinions. As his children come abroad into the world, he begins to feel more solicitude about the reception they will meet. He looks around him, and sees that the children of this and that professor of religion, go into mixed company, are at the party of pleasure, or frequent the ball room. And he begins seriously to fear that he is too strict, and that his children will be secluded from all society. Under this influence he begins to waver, to relax a little his former principles; and the child seizes the favourable opportunity to break away from all restraint. The parent soon perceives, too late, that he has yielded a point which can never be regained; and has the extreme mortification to find that his children have the reputation of being more rude and profligate than any in the neighbourhood. Many of his more accommodating neighbours, who have hated the restraints and admonitions of his example, now exult, and throw out many wise remarks on the bad effects of too much strictness with children; and come to this joyful conclusion, which relieves their consciences, in respect to their own children, that a religious education makes young people worse than they would otherwise be.

But these effects, let it be remembered, follow not from a religious education, but from a failure to persevere in it. And it will be seen that this failure not only destroys all that has been done, but more than destroys it. Like a weight raised from the ground, the youth who has been religiously educated, if he fall, must fall with greater force in proportion to the greater height to which he has been raised. The only way to prevent this evil is to persevere, not to suffer him to fall, but to keep him rising, until he is placed, by the grace of God, beyond the attractions of earth.

It is apprehended that the cause of this failure is, that the parent has not sufficiently counted the cost of what he undertook; the trial is unexpected, and overcomes him, before he has time to ascertain its real character, or rally his forces against it.

To obviate this difficulty, therefore, parents

must look forward and anticipate the trials to which they must come, if their children live. And having learnt what they are to expect, they ought then to settle the correct principles of proceeding, before their feelings are assailed, and made to bias their judgment, and bribe them to a wrong conclusion. They ought to have settled the point in their own minds, whether it is proper for their children to associate with the world, and mingle in its vain amusements, before the child comes to plead for the liberty.

And not only ought parents to prepare their own minds for this trial, but also to prepare the minds of their children to meet it with composure. Let children be led to such views of the world, as shall satisfy them that their happiness, or usefulness, does not depend on following prevailing evil customs, but rather on avoiding them. Let parents refer their children to the history of such men, as have been eminent for wisdom or goodness, and they will see that these have never been drawn from the ranks of fashion and pleasure, but from those who have been early inured to habits of self government, industry, and sobriety.

And more, let parents early inculcate the sentiment, that *time* is a talent, for the use of which we are accountable to God, and that the waste of time in vain amusements, or hurtful indulgencies, is a great sin. This will prepare the conscience of the child to take the side of truth, and will go far to satisfy the mind of the child, without the intervention of parental authority or even advice. Or if the child is disposed to ask, what harm there can be in this or that amusement, the answer is ready and decisive, it is a waste of precious time, for which you can give no good account. In this way the peculiar trials of this season may be sustained or averted; the parent may at least hold what he has gained, until the storm has passed by: for this is not usually of long continuance, if firmly and steadily resisted. Children will soon begin to reflect for themselves; they will see many around them whom they desired to imitate, falling into disgrace from their dissipation. They will soon perceive the pit to which they were urging their way, and which has swallowed up many youth of fair promise; and they will soon begin to feel thankful to their parents, for their faithfulness in restraining them, as the only means of their preservation.

3. As another important principle, in the religious education of children, we would recommend a concert among christian parents, in respect to the measures which they adopt.

The whole power of the custom of the world arises from their consonance with the natural propensities of the heart, and their general prevalence. On the first of these grounds, christian parents will certainly feel, that they have every motive to avoid or resist them. But on the other ground, they are too often induced to yield at least a silent acquiescence. They suffer their children to be drawn into the vortex, because they do not feel able, or are afraid singly to resist the current of universal prac-

tice. As Pharaoh said to the Israelites, so in this case the world says to christians, if you must go to serve the Lord, give us your little ones, leave your children behind you, to be initiated into our customs, to be trained up for our service, and to be the victims of our vices. Sacrifice them upon our altars, that we may be satisfied that you regard infant baptism, as a mere form, and religious obligations as subservient to worldly interests. And how shocking the incongruity of bringing our infant offspring to the altar of Christ, and there placing upon them the seal of that gracious covenant which makes them his; and then casting them into the jaws of this devouring Moloch!

The world accomplishes all this by acting in concert, and thus establishing the despotic laws of custom. The world, in fact, gives laws to the church, in the management of their children, and thus carries off, generation after generation, the children of the church, given to Christ in baptism, to the ranks of the enemy, and the gulf of perdition. If our children can be thus plucked from our families and our arms, by the force of custom, why should not christians attempt to save them, by virtue of a similar concert? If we cannot singly stem this torrent, let us join hands and hearts, in a phalanx which cannot be shaken. Cannot the church make customs for itself, and thus for ever destroy the plea, that it is a singular, solitary, and disgraceful thing, to train up children in the way they should go? Must the church always look to this corrupt world, and to those who are aliens from the commonwealth of Israel, and strangers to the covenants of promise, for her standards of manners, and for maxims of moral practice? Rather let us attend to the Apostolic injunction, "Be not conformed to the world." Let christians then associate together, and deliberate on the proper course for them to pursue; let them understand each other, and unitedly come out from the world, and be separate in the treatment of their children as well as in other respects.

Thus a glorious standard will be raised for the cause of Christ, supported by the prayers of christians, and the blessing of God, which will soon change the course of custom, and make the world ashamed of itself. The more respectable part of the world is now kept in countenance, only by the tame submission of professors of religion, and for want of better examples. If christians would lead the way to a reformation of manners, they would find the example exerting a powerful influence on all sober persons around them. Is not the church then as the salt of the earth, as the light of the world, to let her light shine before men in this respect? Is it asked here, in respect to what particulars christians ought to have a concert of measures? We answer,

Let them agree to prohibit, so far as their influence extends, the promiscuous intercourse of children and youth, in parties of pleasure, and vain amusements of every kind. Let the time and property wantonly spent for these purposes, be sacredly devoted to

some useful object. The maxim that youth must associate together in mixed companies, and at unseasonable hours, to promote acquaintance and friendship, we hesitate not to say, is false and pernicious. All useful acquaintance may be better promoted, without this prodigality of time, health, and property? and this exposure to temptation. And as to the promotion of friendship, these mixed assemblies, where pride and vanity are the ruling motives, and where rivalry and envy are directly excited, have a tendency to destroy all rational or virtuous friendship.

Is it said that this intercourse tends to assimilate youth to each other, and thus prepare them to act and live in society? If this effect is produced, it is by reducing the whole mass to a level with the worst, and that this effect is produced, facts lamentably prove. As well might we send our children to the haunts of pestilence, to assimilate them to the sick and the dying. What can be more preposterous, than for christian parents, after having endeavoured to inculcate religious truth upon their children, to turn them loose into the company of the profligate, where every vestige of useful impression must be immediately effaced? We repeat the idea, then, that we regard the promiscuous intercourse of youth, in scenes of temptation, such as all vain amusements present, as the great means of counteracting and frustrating the labours of christian parents.

Again, Let christian parents agree in devising methods for the entertainment and improvement of youth, which may operate as a substitute for vain amusements. Such methods may be devised, because they have been, and have been found effectual. Above all, let christian parents agree to pray for their children, that their hearts may be sanctified and prepared for the service of Christ. Their conversion will be an effectual remedy against those vain pleasures which are so ensnaring to the carnal mind. They will then be introduced to a new and interesting field of action; their desires will be elevated above the grovelling pleasures of sense, and they will no longer need the aid of parental influence to be induced to lay them aside. And let no christian parent be disheartened in view of the arduous duty now presented. Let every one remember that we live in an age when many labourers are wanted in the vineyard of Christ. And where shall these instruments be found, but in the families of the faithful, in the nurseries of the church? It is reasonable then to expect, that multitudes of the children of believers will be converted, and called into the service of Christ at an early age. Let every christian parent feel, while he is engaged in the instruction of his children, that he is preparing soldiers of the cross, who will, in some way or other, be instrumental of the triumphs of the Redeemer.

Now brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance, among all them which are sanctified. Now un-

to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever—Amen.

POETRY.

By the Rev. J. LAWSON, *Missionary at Calcutta.*

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel."—Rev. xiv. 6.

THROUGH the dark clouds that roll'd on high,
Soaring, the Angel of the sky

Pursued his solemn way :

Bright was his track ; the gloomy night
Fled back to hell, and holy light

Blushed into lovely day.

Hark ! the shrill trumpet peals on high,
The cry of war and victory,

Rushing from cloud to cloud :

The fiery hosts of raging hell
Astonish'd heard, and vanquish'd fell :—

I saw the blasted crowd.

Headlong the banner'd multitude,
The wrathful Dragon's hated brood,

Plung'd from the warring sky.

Old Slavery, bound in light ning chains—
Corruption, with her loathsome stains—

In endless ruin lie :

Ambition, with her scorched crest—

Hatred, with hot tumultuous breast—

And scowling Envy fell :—

Black Discord, wrangling in his flight,
And bloody Power, and howling Sprite,

Sank in the deeps of hell.

The Gospel trump yet louder peals,
And beaming light the truth reveals

To every land and tongue.

Speed, Angel, thy propitious flight !

The Heavens shall sing thy glorious might,
And earth shall join the song !

PRESBYTERIAN CHURCH.

The General Assembly has under its care as nearly as can be ascertained, 12 Synods, 69 Presbyteries, 1523 congregations, and 1004 authorised preachers ; being an increase in three years, of one Synod, 16 Presbyteries, 229 congregations, and 175 preachers. This number will be increased next year by the accession of such of

the Presbyteries of the Associate Reformed Church as choose to unite. The number of members in communion, is probably between 160 and 200 thousand.

ATONEMENT.

"The enemies of the doctrine of the atonement in denying its *practical* tendency—decide in a cause in which want of experience disqualifies them for judging."

DANGER OF ELEVATION.

"If any be in eminence in the Church above others, those Satan labours most to ruin. They had need stand fast that stand high, because there is more danger of their falling, and more hurt in their fall.

COMMENCEMENT.

The Annual Commencement in Yale College, will be holden on Wednesday, the 11th of September.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting of the American Board of Commissioners for Foreign Missions will also be holden in this city, on Thursday the 12th of September, at 9 o'clock A. M.

ORDINATION OF MISSIONARIES.

Several Missionaries to the heathen are to be ordained in this city, on Thursday, the day after Commencement. Some of them are to be designated to the Sandwich Islands ; and one or more to Palestine.

This interesting occasion will doubtless call together many of the friends of the Redeemer ; and when they are assembled for the purpose of commissioning some of their number, in obedience to the great and last command of our Saviour, "Go ye therefore and teach all nations," let them remember that no sacrifice of property which they can make, is to be compared with the sacrifice made by those who forsake all for Christ.

NOTICE

Is hereby given, that the Annual meeting of the Auxiliary For. Miss. Soc. of Middlesex, will be holden at the meeting house in Haddam, 17th Sept. at 2 o'clock, P. M. Sermon by the Rev. Mr. Hawes of Lyme.

AARON HOVEY, Sec'y.

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